

THE NUR AF' SHAN

VOL. VIII

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No. 26

FOREIGN TELEGRAMS.

London, June 17.

A despatch from General Stackelberg, timed early on the morning of the 16th instant, describing the fighting at Wa-feng-kau says that a superior force of Japanese on the 15th instant turned his right flank and compelled him to retreat northwards by three roads with heavy losses. The Japanese fire, the despatch says, wiped out two Russian batteries, and fourteen of sixteen guns were destroyed and abandoned.

A rumour is current at St. Petersburg that General Stackelberg's retreat was a bluff.

The Japanese Admiral Kamimura with a fleet started on the 15th instant in pursuit of Admiral Skrydloff's squadron.

The survivors of the Japanese transports says that one attempted to escape and thereupon the Russians opened fire. One shell killed two hundred men and the decks were awash with blood. Many escaped in the boats. Captain Campbell, an Englishman, in command, was drowned, and the commander of the troops committed suicide.

Allahabad, June 17.

Letters received from England confirm the statement the *Pioneer* recently made that Lord Curzon will arrive in Bombay on the 23rd or 24th of September.

London, June 18.

Reuter's correspondent wires from Tokio that Admiral Skrydloff's squadron had been sighted in the Straits of Egeru, and afterwards disappeared in a westerly direction.

The British torpedo boat destroyer *Sparrowhawk* has struck on a rock at the mouth of the Yang-tse-kiang and sunk.

The crew were saved.

London, June 19.

Reuter's agent at Tokio says it transpires that there were ten other Japanese transports, not far from those sunk by Admiral Skrydloff, but they luckily escaped. The Russians afterwards sank to sailing ships. Five were sunk altogether in the raid which is now evidently over.

Reuter's agent at Tokio wires that Admiral Skrydloff's squadron also sank the Japanese transport *Idzumi Maru* homeward bound. The Russians relieved the non-combatants and there was apparently no loss of life.

According to accounts from Liao-yang two Japanese armies are marching hard to attack the main Russian body near Kar-chau and a great battle is expected shortly.

Admiral Alexeeff telegraphs that Admiral Wittgert at Port Arthur reports on the 14th that the repairs to the whole fleet have been completed.

Reuter wires from Liao-yang that the total Russian losses at Wa-feng-kau were 2,000. The Russians numbered 42 and the Japanese 44 battalions. The latter were greatly superior in artillery, having 200 guns. The Russian guns were of an old pattern. Several foreign Attachés were present.

London, June 19.

While the British squadron was manoeuvring at night between Sardinia and Corsica the destroyer *Bet* was sunk by collision with the *Stag*. The crew was saved.

London, June 18.

It is stated at Washington that the American fleet will shortly visit Turkey in connection with American claims.

London, June 19.

Reuter wires from Melbourne that the Peninsular and Oriental mail steamer *Assrafa*, inward bound, while entering the Heads struck the

rocks at Point Nepean, at 2 in the morning. Her bottom was stove in and there are many feet of water in the hold. She is expected to become a total loss. The passengers and crew were safely landed. The mails were landed at Adelaide on Saturday.

London, June 20.

Reuter's correspondent wires from Tokio that the Russians had 98 guns at Wa-feng-kau and had the superiority of position, which extended east to west crossing a narrow valley. General Oku drove them from the flanking hills into the valley, carrying first the right and then the left flank. The latter was the desperate fight of the day, and was won by the Japanese effective use of cavalry; the Japanese right wing suffering badly as the Russian left was constantly reinforced. General Oku was twice compelled to call up the infantry reserves.

The Russians made a series of desperate counter-attacks, and when the situation was most critical the Japanese cavalry swung round the enemy's left and hit their flank. Still Russian reinforcements arrived, and a dogged resistance was maintained till the front and both flanks were under fire, and then only the Russians broke and fled. The Japanese cavalry pursued them for a short distance, but the rugged nature of the ground compelled them to desist.

Two companies of infantry and a battery of artillery on the Japanese left ambushed 600 Russian infantry who were retiring on Wuchiating, killing and wounding many.

General Oku reports that the Japanese casualties were 900.

Reuter's correspondent at Tokio says it is estimated that the Russian losses at Wa-feng-kau, including prisoners, were ten thousand men.

London, June 20.

Lord Curzon is suffering from an attack of neuritis and is confined to his house. He requires complete rest. He had a fair night and is progressing favourably.

Kangma, June 20.

Gyantse, June 17.—Last night the Sikhs ambushed and killed 21 of the enemy. A large body of Tibetans advanced to day to attack the forage party, but were kept off by shrapnel from the mountain guns.

Gyantse, June 19.—Yesterday we fired ten rounds of common shell at the jong with some effect.

A working party succeeded in erecting traverses on the covered way to the Gurkha post under a hot fire. One sepoy was severely wounded.

London, June 21.

Admiral Skrydloff, commanding the Vladivostok squadron, has telegraphed to the Tsar that the squadron has safely returned to Vladivostok without the loss of a single man or sustaining any damage.

The following telegram was received by the the Japanese Consul last night:—

General Oku reports that the Russian corpses buried by us near Telissu up to the evening of the 17th instant amounted to 1,516. Russian corpses are still forthcoming and are believed to be in considerable increase. Natives say that the Russians during the engagement carried back their killed and wounded by railway, while later, when about taking flight, buried or cremated corpses near Huashangkou.

The list of captured rifles, guns and prisoners is increasing, but the exact number is yet unknown.

London, June 21.

The Republican National Convention meets at Chicago to-day. The nomination of Mr. Roosevelt as President is absolutely and that of Senator Fairbanks as Vice President practically assured, and there is consequently none of the usual excitement.

Allahabad, June 21.

Colonel Baring will return with Lord Curzon in September to resume the post of Military Secretary.

The orders for the American squadron recently at Lisbon to proceed to Tangier have been countermanded and the squadron is now proceeding to the Feroes.

EDITORIAL NOTES.

Two paths lie open for each life;
One leads through danger, toil and strife,

But upward goes
To shining heights whose rising sun,
When once the lofty steep is won,

No setting knows.
The other path, vine-clad and green,
Scarce lets its gentle slope be seen,

But downwards goes
To depths unknown, whose setting sun,
In baleful shadows dark and dim,

No rising knows.

E. G. Bangs.

The report of the S. P. G. and Cambridge Mission for the year 1903 is a record of Missionary service and experience most interesting to read. This mission began in 1852 by the Rev. M. J. Jennings then Chaplain at Delhi has grown until it now includes branches at Rewari, Karnal, Gurgaon, Rohtak, Bahadurgarh and other places. This field covers 822½ square miles with a population of 3,207,699. The only other denomination of Christians engaged in this field is that of the English Baptists, who were pioneers in Delhi and also in the Punjab as at present defined.

The work of this mission is well organized and at present under the able superintendence of the Rev. S. S. Allnutt, M. A. The Mission staff consists of 15 ordained ministers, of whom three are Indian and twelve European. To these must be added twenty-five Catechists, twenty Readers and four Colporteurs.

The educational work comprises that of St. Stephen's College at Delhi, with two Christian and six non-Christian professors; the St. Stephen's High School and branches, with six Christian and thirty-six non-Christian teachers; a Christian Boys' Boarding School; a Poor Boys' School at Delhi and an Industrial School at Gurgaon. The Ladies' work is carried on by 26 ladies of whom 3 are honorary workers. The work of the women comprises schools for Hindu and Muhammadan girls, Zenana Schools, 2 Hospitals and 3 Dispensaries, a Christian Girls' Boarding School and a Christian Girls' Industrial School, and other forms of service all of which must minister to the spiritual needs of many thousands of people annually.

Much more might be done if only the increasingly large number of Christian young men of independent means would recognize the responsibility and privilege of carrying the Gospel to their countrymen. We can all heartily endorse the sentiment expressed by the Superintendent in the following words:—

"I feel that the motto chosen for the year from the story of Gideon in the Book of Judges, 'Go in this thy might' gives ever fresh significance, as one realizes how in spite of the array of difficulties which confronts us just now, the power which alone can sustain and nerve us to grapple with them is being manifested in our midst, as a safeguard against false reliance on the arm of flesh, and an incentive to more whole hearted trust in the holy arm of the Lord laid bare to bring salvation to the peoples of India."

The pathetic interest of some of our Arya contemporaries in the decline of the Christian faith in England and Europe is enough to grace a better cause. The whining tone which voices the feelings of these would-be-friends suggests the fears of a cradle. The advice which is volunteered, that missionaries would be better employed if they turned their attention to their own people, is not new. It is father to the wish they had never come to India. Unfortunately for these weeping friends, there are many reasons why the missionaries cannot even consider this advice. First among these is this that many millions of earnest Christian men and women in the Protestant countries of the world are determined to keep the missionaries at work in India. They are taking care of the spiritual needs of the worldly, blaspheming or indifferent classes of their own countrymen, keeping at work many more missionaries for home evangelization than they are able to send abroad.

A second reason why the missionaries can not consider the advice given is that, even if the situation were many times worse than described by the misguided writers quoted, the missionaries believe they are divinely commissioned to carry the Gospel to India's people. A final reason is that several millions of India's people are believers in the Gospel of Christ and have been enrolled among the number of Christ's followers and their interests must be considered. It would not follow that if England and Germany and America become apostate from the faith, that therefore Christianity is not true and India is not going to become Christian. It is not impossible, that in such dire event India would become the center of Christian missionary effort for the world. The strongholds of Christianity once were Jerusalem, Antioch and Alexandria. A corrupt faith led to the distraction of those Churches; but Christianity did not die. The missionaries are not disturbed by the untoward conditions reported in certain quarters. The Arya organs have failed to understand the situation: but, if all they say were true, it would not avail to change the course of the missionaries in the least.

A writer in the *Arya Patrika* says, that although the Christian religion originated in the East it has been naturalized in the West and so may be called a Western religion!

We might as well say that while the Vedas originated in the East, they have nevertheless been rescued from obscurity by the indefatigable labour of Western scholarship and therefore may be called Western books! As well call the Vedas occidental as to call the Bible such. It is true of the Bible, however, that in its ethical and spiritual teaching it is equally adapted to the West as to the East and it is due to this cosmopolitan characteristic that it is found equally suitable to the needs of mankind whether they be oriental or occidental. Men are everywhere essentially the same. All are sinners and in need of Divine compassion. All are helpless to work out their own salvation. Christianity alone presents to mankind a way of life whereby God may be both just and merciful. Jesus stands out as the greatest of all religious leaders and his blessed compassion is the attraction of the world. To its suffering anxious multitudes He cries, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Strange to say, this same writer claims for the religion of this loving compassionate Jesus, that "unlike the Vedic religion, this religion has during its existence of 1900 years rarely justified the words of the Founder, 'I came not to bring peace on earth, but a sword'." (The garbled quotation of the Arya-Patrika is too ridiculous to be reproduced). Again he says, "This religion has spread a reign of terror in the whole world." If the Education Commission should desire any further illustration of the perversity of the "exam system" of public instruction, so long in vogue, rendering the student incapable of correct deduction from facts under discussion, we would recommend a study of this article of the *Patrika* on the "The present situation of Christianity in England." How the religion of Jesus can be held responsible for all the bloodshed, wrought by heathen tribes and wicked men, in venting their hate upon the innocent men and women who profess the faith of Jesus, is hard to understand. In the words quoted above, Jesus did foretell the persecution that would befall his faithful followers. Many of his true followers have taken up the sword to defend the interests of the truth, to protect the lives of wives and children: but how these wars for the right can be characterized as "spreading a reign of terror" must be left to others to explain. We submit that the civilized methods of modern warfare, the care of the sick and wounded—even of the enemy, the disposition to settle national disputes by arbitration, the constant intervention of one nation to preserve peace in another, the defence of the helpless against brutal tyranny, all this and a hundredfold more is absolutely characteristic of Christian influence. Does Vedic or rather Hindu history reveal anything like this? What of the brutal wars of Ram and his followers against Ravana king of Ceylon, as reflected in the Hindu epic of the Ramayan? What of the bloody conflicts which are described in the Mahabharata

and what of Hindu persecution of Buddhist heresy in India? With records like this behind them, it would be wise for our Arya neighbours to preserve a discreet silence. It would be well first of all to shew what the Vedic religion has done for the conquered tribes of India; what it has ever done to promote righteousness and peace among the various fragments of Arya nationalism; what it has done for India's womanhood and finally what it has done to reconcile men to God and so promote purity and holiness of life.

Wet Nurse to a Grievance.

(COMMUNICATED.)

Who is it? We cannot say, "who is she?" for it is as often a man as a woman who assumes this interesting function. Even some boys and girls have been known to perform all the duties in a thoroughly capable manner.

The grievance may be that of an employee against the government; that of an ex-pastor against a congregation; that of a member of the church against the pastor or some members of the congregation; that of a man against the missionaries, or the Mission Board. Or it may be something else.

The person with "a grievance" is supposedly neither its father or its mother, yet lacks of parental relationship in no way diminishes the outgo of affection. It is an ill-favoured brat: but it is nevertheless so very interesting that the unhappy possessor will heed no counsel to give it up.

It may be very small in its infancy—too feeble to give promise of life at all—yet it has vitality, and with due attention increases in size and strength until it is at length considered as worthy of exhibition to every unfortunate corner, as was ever the first ten pound boy in a new home.

But it grows at the expense of its wet nurse. It drains out much of the milk of human kindness, yet is made none the sweeter thereby. It is a constant source of anxiety. Its care puts lines on the face, hardness and bitterness in the heart. It develops a morbid, suspicious, cynical spirit. Strange questions come in regard to God's fair dealing, or else there is the assumption that He is just waiting till the time is ripe to take up the endgels in their behalf. It is in every way a pestiferous creature.

But instead of desiring to get rid of it there comes a time when other grievances are sought for as hid treasures. If they see "a grievance" that they cannot make entirely their own, they ask for at least an interest in it. Their hearts become a sort of orphanage to keep alive "grievances" that without such care would speedily die a natural death.

Yet who will say that they are thereby made heir to the blessings that are pronounced on those who are kind to the fatherless and the perishing?

I knew "a man who had a grievance." That is, "people" said he had one. He never said so. It is true that a healthy howling little wretch was laid at his gate, and some delighted friends who saw it thought it would live long and

be very interesting. He thought otherwise. He refused to act as wet nurse, and it died for lack of attention. (By the way there is no law against such infanticide.) He buried it, even in unconsecrated ground, set up no stone, planted no flowers, never watered it with his tears, nobody ever saw him go near the place where it lay. Some of his friends feel that he lost a great opportunity, and would gladly give their services without compensation at an attempt at its resurrection. But the dear old man will not have it so. Love and peace reign in his heart, shine on his face, and, though he knows it not, there are those who look upon him as one of God's precious saints, and draw strength from the sight of his Christlike example to deal with their own grievances as he dealt with his.

Christian Endeavour.

BY T. GRAHAME BAILEY

In the present number, Rev. William Scott of Daska completes a series of four articles on Village C. E. Societies. A short summary will be found useful in view of the unusual importance of the subject. Village Societies are of immense value if built on a sound foundation, only those being admitted who have a love for spiritual things and are willing to help. There should if possible be one such society in every village where work is carried on. Very often a central society can start a village society by sending a deputation of members to explain what C. E. is. It is necessary just to lay stress on the duties of each Christian, and then to introduce the Society as perhaps the best means for fulfilling these duties. The pledge must be very carefully explained.

Once the Society has been started, the leader must be careful to get all the members to take part. Illiterate members can repeat a verse, lead in prayer, say a few words, or answer questions on the topic. If any one can not do any of these things, he is not ready to become a member. Very great importance must be attached to the monthly Consecration Meeting.

It will be seen that there must be in the village at least one person acquainted with C. E. aims and methods, but granted this there is no reason why C. E. Societies should not spring up in all our villages. The Society may also be the stepping stone to the church as villagers may become members before baptism.

Next week there will be the first of three articles by Padri Barkat Masih of Gujranwala on Giving the Tenth. It is also a subject of great importance.

National form of Greeting

"How do you do?"—that is English and American.

"How do you carry yourself?"—that is French.

"How do you stand?"—that is Italian.

"How do you find yourself?"—that is German.

"How do you fare?"—that is Dutch.

"How can you?"—that is Swedish.

"How do you perspire?"—that is Egyptian.

"How is your stomach? Have you eaten your rice?"—that is Chinese.

"How do you have yourself?"—that is Polish.

"How do you live on?"—that is Russian.

"May thy shadow never be less"—that is Persian; and all mean much the same thing.—Sel.

The Bible in History III.

BY THE REV. CANON EDWARDS B. D.

THE COURSE OF SYRIAN CHRISTIANITY.

We have seen its fountain and watched its flow, we have also seen it pass behind the screen of Greek-speaking Churches, with which we are much more familiar. Beyond the struggles of Greek theology, affected no doubt by them, intimately affected by the decisions of Ephesus and Chalcedon, Syrian Christianity yet retained for centuries its characteristic love of the Bible.

When the condemnation by the Council of Ephesus of the views of Nestorius had torn the Eastern Churches asunder, the Syrian Church more and more went its own way.

For centuries the ban of anorthodoxy has been upon it, but it is plain that it never parted with the Bible, never corrupted it, never ceased to spread it. Its history is strange and sorrowful. Its less orthodox half went East, and in the judgment of some of our best guides recovered soundness in the very work of spreading the faith. Its more orthodox half fell into an opposite unorthodoxy, and in it still remains. In the seventh century the great storm from Arabia fell upon Syria, which all but swept its Christianity away. Fresh swarms of invaders, swarm after swarm, Arabs, Tartars, and Turks, made havoc of the more distant as well as the nearer Christian communities. At last, when centuries had passed, the fatal moment arrived when that which Bishop Lightfoot speaks of with respect to a single portion of the field, became true of all but the whole: "The long-impending doom overtook her and the golden candlestick was removed for ever from the Eternal Presence."

One other fact remains to be told concerning this Syrian Version, and, in the history of the Bible in the world, few facts are more interesting.

When Archbishop Cranmer was burnt alive in 1556—one of two hundred and eighty persons who, in sixteen dioceses of England, came into and came out of the great tribulation of that time—his successor in the See of Canterbury was the Dean of Exeter, Cardinal Pole.

The Cardinal, when he had left Rome and was preparing for his journey through the passes of the Alps, was joined by a Syrian ecclesiastic, who sought his protection, and aid. He, too, was journeying northward, but his errand was in strong contrast to that of his protector.

It was Moses of Mardin, and he carried with him a manuscript of the Syriac New Testament. He was on his way to Vienna, drawn there because he had heard at Venice that the Emperor Ferdinand's chancellor, Widmanstadt, was a Syriac scholar likely to forward the purpose which had brought Moses into Europe, viz. the printing of the Syriac New Testament. And that purpose was fulfilled. The Chancellor was favourable, the Emperor undertook the cost. Types were cast, and the Scriptures of the New Covenant in the language which was the very first into which they were ever translated, took their place amongst the great printed New Testaments; took it, and still hold it, for it is agreed that as a witness to the very words of our Lord this version is one of primary authority; and it is an accepted and recognised fact that the words of this version are the equivalents and witnesses of readings older than those of any Greek manuscript which we now possess.

The reader of this paper, though he may know nothing of the Syriac language, would nevertheless feel something of a scholar's thrill if he were to put side by side a page of this Syriac Bible, printed in Vienna in the middle of the sixteenth century, and then a copy of a Syriac inscription

found in China bearing the date of A. D. 781, and reciting the circumstances under which these same Syriac Scriptures had reached China, a century and a half earlier, the very shape and form of the letters being absolutely identical, so that whoever could read the one could read the other.

When in the early years of the nineteenth century Claudius Buchanan published his *Christian Researches*, nothing that he brought to the notice of Christian scholars was of greater interest than the manuscript in Syriac of the whole Scriptures of the Old and New Testaments. This the Syrian Bishop Mar Dionysius gave him on his visit to Angamali. "We have kept it for near a thousand years," he said, "but it will be safer in your hands than in our own." Buchanan felt keenly the value of the gift, and, on returning to England, gladly conferred with the Secretaries of the Bible Society as to bringing out an edition.

The formal proposal that the Society should undertake the work was made by Zachary Macaulay, whose name as a philanthropist stood in his day as high as that of his illustrious son stands as a historian in ours. The Society undertook the task. Buchanan saw the Four Gospels and the Acts through the press, and when he died the care of the manuscript was committed by the Society to Dr. Samuel Lee. Thus this ancient Bible came back a second time from the East, to vindicate the vitality of the early Syrian religion, and the fidelity with which it had preserved the Divine deposit in the Holy Scriptures.

Conclusion of the Eastern Witness.

The story of this version must here close; but no other translation of the Bible, as far as the East is concerned, reveals as much as this does of the Bible in History. We have traced it down from the second century to the sixteenth. We must now go back to that same second century, and in the company of the great Latin version and its fellows go over the ground again, and watch the career of the Bible in the West.

The Cigarette and the Native.

The Native smokes his *hooka* and it gives us very little concern; he has done that same thing for nobody knows how many ages, and if it has a bad effect upon him, at least it is no new evil brought in by Europeans. But the case is changed when it is a cigarette he holds daintily between his fingers and whose smoke he draws into his lungs, for there can be no doubt about the evil that it is working to him. The alarm felt by those who realize this is increased by the amazing popularity of the cigarette among almost all classes. You see the street Arab with the vile little paper twist between his lips, and you notice the young swell upon the river steamer, smoking as he stretches at full length upon the deck; you meet them in the hills along with the hill coolies, and press the empty boxes under your feet as you climb the wildwood paths. The country seems to be flooded with cigarettes. To one who had never studied the subject this would, perhaps, not appear a matter of any great significance. Those who know best say that the cigarette is deadly; even those who do not utterly condemn cigars, say this of the other. Two teachers met one day after their work was over, and began to talk about their classes. Both had boys and girls under their charge. One, whose class was more advanced than the other remarked that though she expected all but two of her girls to pass in a coming examination, that probably half of the boys would fail. Questioned as to why the boys should fail, she said that they were cigarette smokers. When asked how she knew this, the reply was that she scarcely ever failed to detect such by certain signs which she went on to enumerate; the smokers could not write

legibly, they could not make good recitations, nor do good work of any kind in their classes. Moreover, such an effect did the smoking have upon them that they usually left school altogether before reaching the highest class. Testimony of this kind comes from many sources, and if it be true, and who can doubt it, is it not time that something was done to try to check the spread of this evil among the people of India? *Indian witness.*

A new Machine.

A very ingenious electrical type-setting machine is briefly described by M. Tavermer in a recent issue of the *Comptes Rendus* of the Paris Academy of Sciences. The apparatus is similar in principle to the familiar linotype machine, but the operations of typing the copy and casting the type are separated. The operator works at an electrical typewriter, which produces a perforated tape, and at the same time an ordinary typed copy of the manuscript, which enable corrections to be made in the tape before the type is set up. The perforated tape is passed automatically through the type-setting machine, which is also operated electrically. The advantage of thus dividing the two operations is that the casting machine can be worked at a uniform maximum speed and is independent of the skill of the typist. A further modification of the machine allows it to be used telegraphically. The perforated tape produced by the typewriter is passed through a transmitter, which sends signals over the line and reproduces in a receiving apparatus a duplicate of the tape, which can be used in the type-setting machine. The details of the various pieces of apparatus are not given, but there can be no doubt that the invention is likely to prove of great utility.

Longevity Influenced by Water.

Solid and dry as the human body appears, water constitutes more than one-fourth of its bulk, and all the functions of life are really carried on in a water bath, and, although the sense of thirst may be trusted to call for a draught of water when required, the fluid can be imbibed most advantageously for many reasons besides merely satisfying thirst. In the later stage of digestion, when comminution of the mass is incomplete, it is much facilitated by a moderate draught of water, which disintegrates and dissolves the contents of the stomach, fitting it for emulsi-fication and preparing it for assimilation. Hence the habit of drinking water in moderate quantities between meals contributes to health, and indicates the fact that those who visit health resorts for the purpose of imbibing the waters of mineral springs might profit by staying at home and drinking large quantities of water. Water is the universal solvent of nature and the chief agent in all transformation of matter. When taken into an empty stomach, it soon begins to pass out through the tissues into the circulation to liquefy effete solids, whose excretion from the system is thus facilitated. Very few people think of the necessity of washing the inside as well as the outside of the body, and he who would be perfectly healthy should be as careful about the cleanliness of his stomach as that of his skin.—New York Ledger.

A Four-Legged Genius.

A Rhode Island dog was in the habit of frequently jumping over the gate of a common picket fence. One day he appeared with a long bone in his mouth. He made several attempts to leap over the gate, but failed every time. He stopped a moment, and was evidently debating another plan. He placed the bone beside the gate, jumped easily over it, and then put his paw under the gate and pulled the bone through. He then wagged his tail complacently over the result of his experiment.

Cuba Libre.

The last American soldier was withdrawn from Cuba last year, and the Republic of Cuba now exercises sole authority throughout the island.

These who have so constantly, during the past four and a half years, abused the United States government for its course in regard to Cuba, charging it with bad faith and with attempting to annex the new island republic which it established, should read President Palma's address, delivered upon the departure of the battalion which had been stationed at Cabana barracks, Havana. In part he spoke as follows:

"On this momentous occasion the sincerity and depth of my feelings overcome me and my heart must supply my deficiency of words. We are confronted by one of the most extraordinary facts recorded in the annals of universal history, the departure from our shores of the last troops the United States had kept in Cuba, after helping us to secure our independence and the blessings of freedom. They could stay longer, under any pretext whatever, or an unjust demand could be imposed upon us, but on the contrary, the Government of the United States, identified as it is with the liberal spirit and noble character of the American people, willingly proves its disinterestedness and the sincerity of the aid it rendered us by taking these men away and showing us at the same time that we have, as an independent people, the confidence of one of the most powerful nations on earth. This act of the United States in withdrawing its troops from Cuban territory reflects upon it everlasting glory and makes us proud of ourselves, for it means that nobody doubts our ability to govern ourselves or to maintain peace and order and guarantee the rights of all the inhabitants of these islands. This new consideration shown us, together with the services we have previously received at their hands, will bind the Cuban people to the American people forever in a strong tie of sincere gratitude."

IF.

If you want to be interesting, don't talk much about yourself.

If we had more good hearers, we would have more good sermons.

If you are in the wrong place, your right place is empty.

If you want to be strong in trial, don't forget to pray when you are prosperous.

If there is some man you hate, begin to pray for him, and you will get ashamed of yourself and try to help him.

If you can't be rich, you can become better off by being contented.

If you want to be a thinker, ask yourself a good many questions.

If you can't do the work you like to do, try to like the work you have to do.

If you are a Christian, the devil will never get in front of you unless you turn round.

If the earth were covered with flowers all the year round, the bees would get lazy.

The Master's work may make weary feet, but it leaves the spirit glad.—Elizabeth Charles.

King Cyrus an example for Boys.

Xenophon, the Greek historian, wrote a mythical romance about Cyrus the Elder. In it he describes a visit of Cyrus to his grand father, Astyages, king of the Medes. One day young Cyrus chose to act as cup-bearer for the king.

Astyages praised him for his dexterity and grace, but said, "You have forgotten one essential ceremony, which is that of tasting. For the cup-bearer used to pour some of the liquor into his left hand and taste it before offering it to the king."

"No," replied Cyrus, "it is not through forgetfulness that I omitted that ceremony."

"Why, then," said Astyages, "for what reason did you do it?"

"Because I apprehended there was poison in the liquor."

"Poison, child; how could you think so?"

"Yes, poison, grandfather, for not long ago, at an entertainment you gave to the lords of your court, after the guests had drunk a little of that liquor, I perceived all their heads were turned—they sang, made a noise, and talked they did not know what. You yourself seemed to have forgotten that you were king, and that they were subjects; and when you would have danced, you could not stand upon your legs."

"Why," said Astyages, "have you never seen the same thing happen to your father?"

"No, never," said Cyrus.

All who are students of history and the Bible know that it was this temperance lad who, having grown to manhood, and having conquered Babylon, permitted the Jews to return from captivity, in 536 B. C. The Lord used him as verily as any other man that ever lived. Had he early become addicted to the cup, his name would not be associated intimately with God's plan. What a blessing it would be if all American boys were as wise as he!—E. A.

NOTICE.

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